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ORATION

DELIVERED BEFORE THE

CITY COUNCIL AND CITIZENS OF BOSTON

ON THE

ONE HUNDRED AND TWENTY-SECOND
ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE

MONDAY, JULY 4, 1898

BY

REV. D. O'CALLAGHAN



BOSTON

PRINTED BY ORDER OF THE CITY COUNCIL

1898



Rev. S. C. Callaghan

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PRESS OF MUNICIPAL PRINTING OFFICE,
BOSTON, MASSACHUSETTS.

City of Boston.

IN COMMON COUNCIL, July 7, 1898.

Resolved, That the thanks of the City Council be hereby tendered to the Rev. Denis O'Callaghan for the eloquent and interesting oration delivered by him on the Fourth of July, in commemoration of the One Hundred and Twenty-second Anniversary of the Declaration of Independence, and that he be requested to furnish a copy of the said address and his portrait for publication.

Adopted unanimously by a rising vote. Sent up for concurrence.

TIMOTHY L. CONNOLLY.

President.

IN BOARD OF ALDERMEN, July 11, 1898.

Concurred unanimously by a rising vote.

JOSEPH A. CONRY,

Chairman.

Approved July 13, 1898.

JOSIAH QUINCY,

Mayor.

A true copy.

Attest:

JOHN M. GALVIN,

City Clerk.

ORATION.

MR. MAYOR AND CITIZENS OF BOSTON:

I cannot know, and hence I may not tell, by what undeserved good fortune, by what favoring circumstances, by what too kind overestimate, the honor of having the place of the principal speaker has come to me. This day, which marks the birth of a nation amid unprecedented circumstances, this hall, the very cradle of American liberty, which heard the earnest resolves of the patriot fathers themselves; this hall, whose walls have rung again and again with the finished and impassioned utterances of the nation's most gifted sons, have reëchoed with the plaudits of thrilled and entranced audiences; this environment, the ancient and goodly city of Boston, whose breath kindled the flame of American liberty, whose daring act, provoked, made necessary and resulted in the Declaration of Independence; this present distinguished assembly; the circumstances of the present hour, when we have victories abroad and peace and union at home, might well cause the most eloquent tongue to stammer. How, then, shall they not make this attempt of mine appear not

only inadequate, but overambitious and hazardous? Were it not then that I recognize in this complimentary selection something far and away beyond personal merit, or long residence, or cherished friendship; did I not see in it a compliment to the sacred calling of which I am a member, a tribute to a large and well-deserving portion of this Commonwealth, whose sons have proved oft and again their loyal citizenship, e'en in the deadly breach, who now stand ready upon the tented field, or perchance, having sped across the main, are at this moment in the deadly fight, I could have never brought myself to accept.

The circling year, then, has once more brought us to this day of sacred and glorious memories. It marks the history, the trials of colonial life, and the very beginning of these United States.

It tells us again how the providential hand of God led our fathers from the land of bondage, from the narrowness, the contentions, the prohibitions, civil and ecclesiastical, of the old world. How, having braved unknown seas and encountered every danger of unpropitious skies, hostile earth and savage foe, they found here a foothold and made a home. How they, a feeble folk, were made brave, alert and strong as steel by recurring danger; how isolation

had taught them self-reliance; and the need of protection and union had developed in them the capacity for self-government; how the sights and sounds of nature brought them closer to God and filled them with a sense of right, of justice, of dependence on Him; how distance from home had freed them from the artificial distinctions of caste and rank, and common toil had dissolved the enchantment that hangs about those who are clad in soft raiment and dwell in the houses of kings. When their claims were derided, when, as the declaration states, their appeals were spurned, their petitions unanswered, their liberty not only threatened but invaded; when force, the last argument of tyranny, was brought to coerce them, then finally they resisted; they appealed to God, to the righteous judgment of the lovers of justice throughout the world, and to their own stout arms.

The declaration, which this day saw first proclaimed, will be forever memorable, not simply for the determination and the deeds to which it bears witness; not so much for the fidelity and sacrifices which carried out its statements into glorious actions; not for the results we enjoy, but mainly because it was the handwriting on the wall to

tyranny everywhere; because it was and is the Magna Charta, not of one nation, but of humanity, and, shall I say, of universal and triumphant democracy. Surely there is a providence which shapes man's ends. Those men spoke more wisely than they knew; they wrote inspired words, not simply the text of the immortal document that bears their names, but with a stylus whose teachings will be found indelibly impressed upon the human conscience henceforth and forever; they built more strongly, more broadly than they thought or wisted of, for they set up as a living reality what had been a dream,—a hope of liberty-loving souls from the beginning,—“A government of the people, for the people and by the people.” And so we glorify these men, great in their generation, whose works remain, whose testament is confirmed. Now this day, fellow-citizens, has not only its great memories, but its great lessons. It exalts and enforces with transcendent power the virtue of patriotism. It brings home to us as no other day can the ever-needed duty of love of country.

Patriotism is not a narrow, selfish glorification of one's country which, dwelling too fondly on the past and present, finds expression in vapid and boastful words. It is not an unreasoning sentiment which,

ignoring right, justice, the virtues and qualities of others, flatters itself as possessing supreme excellence; which is ready to condone all faults, to extol all deeds whether of blood or *finesse*, provided they redound to the nation's strength and fame. This is the perversion, the excess of patriotism.

True patriotism has its sources in things far nobler, it has its foundation in things which are both natural and divine. Nations have their providential limits, their characteristics, their definite role. They work out under the Divine Ruler the destiny he has set before them and play their part in an ever-shifting yet mighty drama which tends to mankind's betterment and God's glory. As the nation receives from God authority for its work and for its needs, so does it speak to us with a divine voice which in its own realm merits and claims our obedience.

As it protects our higher and nobler interests, our homes, our altars, our firesides and our property, as we partake of its strength, share in its peace and its civilization, so upon the high and solid basis of justice and gratitude, we owe it affection and allegiance. The supreme and determining rule is, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." "For after God is

country, and after religion comes patriotism." This virtue and duty, then, of patriotism, is a just, deep and holy attachment to the land of one's birth or adoption, which combines reverence and gratitude for the past, with the discharge of duty in the present.

It is a sentiment which makes a man not only love but strive to be worthy of his country; makes him willing and glad to uplift himself and his fellows to ideal citizenship; makes him ready to do and dare all things for his country's preservation, for its honor, renown and glory. Patriotism, moreover, combines many other things which are personal and tender. We are not isolated beings. We tend to grow towards all things since we tend to truth, to liberty — to God. The very local surroundings of life become part of ourselves; the very natural features of our country come to be as kin to ourselves; the high mountains, the noble rivers, the smiling valley, the grandeur and might of ocean, here fretted and curbed by our rocky coast, all these things are instinct with feeling and make our love. The impressions and associations of home, a mother's love, a father's tender care, the playground of our childhood, the hallowed and historic spots, a Lexington, a Concord, a Bunker Hill, the Heights of Dorchester, the very pavements beneath our feet, where

heroes fought and bled, — these are nourishing forces of patriotism. And where are they scattered around with a more lavish hand than here in Boston? What is wanting to us? As regards history, these United States are providential in origin, in history and in preservation. In us the cause of human liberty and progress would seem to be bound up.

What other nation has a record and a growth so wonderful, a domain so extended, so varied, so fertile, a mission so glorious? What other nation so ennobles men by her conception of what they are, and, in turn, what other nation so entirely and fondly entrusts herself and her fortunes to the love, to the intelligence and patriotism of her children? It is on this fundamental appreciation of what our country is, what she stands for, that our patriotism must rest; and conversely each and all of us is charged with the duty of maintaining those principles of liberty and right; for their perpetuation, their preservation, depend upon our honor, our intelligence and zealous regard for the public good. What our fathers hoped for we see; what they toiled for we enjoy; and one hundred and twenty years of national, ever-expanding life have but more fully demonstrated that the republic is the hope of mankind, the beacon light, high-uplifted, to lead humanity onward to liberty and

self-government, to peace and prosperity, to universal brotherhood.

The considerations thus far set forth on the example, the action, the virtue, which inspired the Declaration of Independence, weighty and interesting as they are, must, however, be judged and weighed, and they will be found to be results from some broad and higher motive. And so, in truth, they are. As we read the annals of those times and of those men, as we scan the signatures appended to that unique document; those names which have made history—and such history!—those men who resisted unto death that they, their fellow-citizens, and if so be, all men, might be guaranteed “life, liberty and the pursuit of happiness,” we are constrained to ask ourselves what was the sanction of their act? What was the source of their hope and of their strength, what the inspiration that moved them to do and dare all, in creating, in upholding, in loving “through good report, and evil report, unto stripes and death,” their country? Can we mistake it? Is it far to seek? No! it confronts us in unmistakable characters of living light; it is promulgated with no uncertain sound, in the very text—which thus runs—“For the support of this declaration with a firm reliance on the protection of Divine Providence we mutually

pledge to each other our lives, our fortunes, and our sacred honor." It was religion. It was the human conscience knowing its rights and its sincerity; yet aware at the same time of its own innate weakness, crying to, and resting upon, heavenly aid, and now appealing from man to God. Beside and above the new-born genius of the republic which that day sprang forth to life, bathed in the sunshine, there stood, with hands outstretched in benediction, the venerable form and spirit of religion—"that light which enlighteneth every man coming into the world"—that religion first proclaimed amid the thunders of Sinai, that flamed later on in the inspired words of the prophets, that burned with serenest glow as it lit up and thrilled men's souls, as it fell like dew upon the parched earth from the gentle, holy lips of the Saviour.

Following the authority of every philosopher and statesman who has worthily discussed human government, they held there could be "no stable society without justice, no justice without morality, no morality without religion, and no religion without God." They did not advocate, nor should I, in this presence, the particular forms, practices, tenets of any of the various divisions of Christianity; but they well knew in such an undertaking, in the

achievement thence resulting, that you might as well hope to bind fast with a silken thread any of the great ships in yonder harbor, that you could as easily quarry the granite rocks which line our coast with the keen edge of a razor, as hope to rebuild, maintain, and perpetuate a nation by mere human means and without religion.

Human genius, exceptionable ability, valor, have done many wonderful things in creating, in holding people together under authority, in determining laws, in welding States into one mighty and enduring fabric of empire; but one thing mere genius has never done, no, nor ever conceived, a government such as these United States. Other and great States, ancient and modern, have risen and flourished and filled a great place. But they were often scourges in the hands of God; they fell, and great was the fall thereof; "their root was rottenness and their flower went up as dust; for they knew not, or cast far from them, the law of the God of hosts, and blasphemed the word of the Holy One of Israel." (Isaiah v. 24.)

For what, I ask, is it that makes for the ennobling and preservation of man; what safeguards and sanctifies the home; what casts the ægis of protection around the family; what is the sanction

of law, and the motive and reward of obedience; what begets character and directs and enlightens public opinion; what is the solid barrier against moral corruption and unholy greed; what promotes peace and maintains justice; what reduces to a minimum crime, lawlessness, pauperism; what makes a country worth living for, worth dying for; what alone makes life tolerable, nay, blessed? It is religion — religion, the only, the immutable basis of civic as of human life, which, permeating and directing individuals and States, transforms them and renders them worthy of the divine blessing. And the recognition of this great truth is happily abundant in the profession and policy of this government, and in the public and private lives of its great men. In the very document which gives rise to this day's celebration the name of God greets us in its opening paragraph; it is invoked in its closing sentence. Indeed, not to appeal to the express and lengthy invocation of God in Washington's inaugural address, nor to the hope and reverent trust of his farewell, I will venture to briefly quote a paragraph from the writings of one who, from the very calmness and philosophic character of his mind, was thought to have taken a purely human and utilitarian view

of the Revolution. The words are those of Benjamin Franklin, spoken in Congress on the framing of the Constitution. "Sir," he said, "I have lived many years, and the longer I live, the more convincing proofs I see that God governs the affairs of men; and if a sparrow cannot fall without his notice, is it probable that an empire can rise without his aid? We are told in the sacred writings that except the Lord build a house they labor in vain that build it. This I firmly believe, and I believe that, without his concurring aid, we shall succeed no better in this political building of ours than did the builders of Babel." (Parton's "Life of Benjamin Franklin." Vol. II.) Thus Franklin, and thus with him, too, all names illustrious in history. "I know not," says Cicero, "whether the destruction of piety towards the gods would not be the destruction also of good faith, of human society, and of the most excellent of virtues, justice." (De Nat. Deor. i. 2.) "I hold," says Cardinal Gibbons, "that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it will soon crumble to pieces. It would be as vain to attempt to establish society without religion as to erect a palace in the air, or on shifting sands, or to hope to reap a crop from seed scattered on the ocean's

surface." For what, fellow-citizens, does religion demand of you and of me? What support does it impart to the nation? It demands of you that you be loyal to your country, zealous in her defence, faithful in the observance of her laws, scrupulous in observing your oaths and vows, honest in your dealings and truthful in your promises; "that you render to all men their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Romans xiii. 7.) Apart from this, religion teaches us that we are all children of the same father, brothers and sisters of the same Redeemer, and, consequently, members of the same family. It teaches us the brotherhood of humanity. It influences the master and servant, the rich and the poor; the rich that they may not be high-minded; the poor to sustain contentedly their lot after the example of Him "who, though rich, became poor that through His poverty we might all become rich." (2 Cor. viii. 9.) In a word, says the above-named prelate, "religion is the focus of all social virtues, the sure foundation of public morals, and the one instrument by which wise rulers and legislators may rule the destinies of a people, and exalt the glory of a nation. It is stronger than self-interest, more awe-inspiring than civil threats,

more universal than honor, more active than love of country, the surest guarantee that rulers can have the fidelity of their subjects, and that subjects can have the justice of their rulers. It is the curb of the mighty, the defence of the weak, the consolation of the afflicted. It is the covenant of God with man. It is, in the language of Homer, 'the golden chain which suspends the earth from the throne of the eternal.'" As then, the favor and protection of the Most High, merited by their purpose, was the impulse and support of those who began this government, so, too, must we walk in the light of his countenance, if we hope to sustain it and carry out its high ideals. A country discovered largely through the impulses and promptings of religious zeal, colonized in part by those who braved all things that they might worship God according to the dictates of conscience; baptized once in blood to show that justice must rule man's government of man; baptized a second time in order that all men, whatever the color of their faces, should be free; we are at this moment again engaged, not so much in a war, as in a crusade, to prove that inhumanity must not rule, at least in this western world. We may have had our doubts and misgivings as to whether the resources of diplomacy were exhausted: we may

have hoped that the clouds of war might pass away, and that the blood of the Nation's sons might be spared; but when our chief executive declared the position intolerable, the conclusion was at hand. "*Respublica locuta est, causa finita est.*" The Nation has spoken and there is no more doubt. Extending on this day of glorious memories greetings and praise to our gallant boys in blue, who, on land and sea, uphold our flag and honor so bravely, extending also sympathy to the wounded and to the friends of those who nobly died beneath a southern sun, surely it is wise to recognize that new conditions confront us, and that even in the seeming paths of peace there are dangers. In a country so large, so teeming with the different races of earth who all here find shelter beneath freedom's canopy, 'tis well, surely, that those who seek a home among us should be taught devotion to the flag and what that flag represents. Yet am I not of those who see danger lurking here, for so profoundly am I convinced of this nation's grandeur, so well do I appreciate the opportunities for the pursuit of life, liberty and happiness which it holds forth, so fully do I realize its glory, that the conviction comes home to me that all, strangers to our soil, will soon learn to love this, the country of their adoption. For when

once, indeed, the genius of this country's institutions will have dawned upon them, when once they will have realized that this is, and should be, the land of universal brotherhood. that here, like God's sunshine, there is freedom for all, then will they cherish it, and in every danger, in every crisis, like that which now confronts us, rally and fly to its defence like unto the gallant sons of that Niobe among the nations whose blood flows in my veins. Soon, too, will they learn that though vast and boundless are our plains, extensive our marts of trade and commerce, yet is there not room enough for Englishmen, Irishmen, Italians, Frenchmen or Germans, but that they should be Americans all. And their motto, high-uplifted, shall be—" *Pro Deo et Patria*," —For God and country. And in this connection, too, though not necessary in view of history past, present and of the hour, it may perchance become me to say, priest of that church whose symbol was first planted on these shores, that whilst we cheerfully give obedience to, and take our religion from him who sits enthroned by the Tiber's banks, yet in all that pertains to the glory, the expansion, the fame, the defence, the honor of this fair republic, we are one with our fellow-citizens of every creed and denomination. Reluctantly, indeed, would I, whose pathways are

those of peace, and who, whilst living amid worldly strife, yet am supposed to be remote therefrom, assume the office of the statesman, and point out dangers that may impede the country's glory and advancement. Yet it does not require any great penetration or worldly wisdom to see that a spirit of wild and feverish speculation is abroad upon the land; that the desire for riches and contempt for honest toil grow apace; that selfish and greedy combinations seeking to control industrial activities excite a spirit of unrest among the people; that communism, conflicts between labor and capital, discriminating legislation, idleness and intemperance retard national prosperity; that mischievous and unpatriotic utterances of a few native and foreign agitators sow dissension among brethren. These dangers need the exercise of a broad and vigilant patriotism. They need for their correction the application of the power of law and the condemnation of wise public opinion.

But now to conclude: In fullest confidence in that guiding providence so manifest in the past, confident in the might of religion to teach, to enforce and to uphold justice, peace and good-will; confident in the good sense, in the loyalty of our citizens to maintain and transmit to others what they enjoy, we

may look forward on this day with hopeful hearts to the continued glory and prosperity of our country. And may each circling year behold it high advanced! May new heroes arise with the coming years for its defence—heroes, who in life and act will imitate the virtues and heroic deeds of the fathers, and continue to show forth what a common devotion and a love stronger than death can do, has done, and will do again, if need be, to perpetuate liberty and union, now and forever, one and inseparable.

A LIST
OF
BOSTON MUNICIPAL ORATORS.

BY C. W. ERNST.

BOSTON ORATORS

APPOINTED BY THE MUNICIPAL AUTHORITIES.

For the Anniversary of the Boston Massacre, March 5, 1770.

NOTE. — The Fifth-of-March orations were published in handsome quarto editions, now very scarce; also collected in book form in 1785, and again in 1807. The oration of 1776 was delivered in Watertown.

- 1771. — LOVELL, JAMES.
 - 1772. — WARREN, JOSEPH.
 - 1773. — CHURCH, BENJAMIN.
 - 1774. — HANCOCK, JOHN.^a
 - 1775. — WARREN, JOSEPH.
 - 1776. — THACHER, PETER.
 - 1777. — HICHBORN, BENJAMIN.
 - 1778. — AUSTIN, JONATHAN WILLIAMS.
 - 1779. — TUDOR, WILLIAM.
 - 1780. — MASON, JONATHAN, JUN.
 - 1781. — DAWES, THOMAS, JUN.
 - 1782. — MINOT, GEORGE RICHARDS.
 - 1783. — WELSH, THOMAS.
-

For the Anniversary of National Independence, July 4, 1776.

NOTE. — A collected edition, or a full collection, of these orations has not been made. For the names of the orators, as officially printed on the title pages of the orations, see the Municipal Register of 1860.

- 1783. — WARREN, JOHN.¹
 - 1784. — HICHBORN, BENJAMIN.
 - 1785. — GARDNER, JOHN.
-

a Reprinted in Newport, R. I., 1774, 8vo, 19 pp.

¹ Reprinted in Warren's Life. The orations of 1783 to 1786 were published in large quarto; the oration of 1787 appeared in octavo; the oration of 1788 was printed in small quarto; all succeeding orations appeared in octavo, with the exceptions stated under 1863 and 1876.

1786. — AUSTIN, JONATHAN LORING.
 1787. — DAWES, THOMAS, JUN.
 1788. — OTIS, HARRISON GRAY.
 1789. — STILLMAN, SAMUEL.
 1790. — GRAY, EDWARD.
 1791. — CRAFTS, THOMAS, JUN.
 1792. — BLAKE, JOSEPH, JUN.²
 1793. — ADAMS, JOHN QUINCY.²
 1794. — PHILLIPS, JOHN.
 1795. — BLAKE, GEORGE.
 1796. — LATHROP, JOHN, JUN.
 1797. — CALLENDER, JOHN.
 1798. — QUINCY, JOSIAH.^{2, 3}
 1799. — LOWELL, JOHN, JUN.²
 1800. — HALL, JOSEPH.
 1801. — PAINE, CHARLES.
 1802. — EMERSON, WILLIAM.
 1803. — SULLIVAN, WILLIAM.
 1804. — DANFORTH, THOMAS.²
 1805. — DUTTON, WARREN.
 1806. — CHANNING, FRANCIS DANA.⁴
 1807. — THACHER, PETER.^{2, 5}
 1808. — RITCHIE, ANDREW, JUN.²
 1809. — TUDOR, WILLIAM, JUN.²
 1810. — TOWNSEND, ALEXANDER.
 1811. — SAVAGE, JAMES.²
 1812. — POLLARD, BENJAMIN.⁴
 1813. — LIVERMORE, EDWARD ST. LOE.

² Passed to a second edition.

³ Delivered another oration in 1826. Quincy's oration of 1798 was reprinted, also, in Philadelphia.

⁴ Not printed.

⁵ On February 26, 1811, Peter Thacher's name was changed to Peter Oxenbridge Thacher. (List of Persons whose Names have been Changed in Massachusetts, 1780-1892, p. 21.)

1814. — WHITWELL, BENJAMIN.
 1815. — SHAW, LEMUEL.
 1816. — SULLIVAN, GEORGE.²
 1817. — CHANNING, EDWARD TYRREL.
 1818. — GRAY, FRANCIS CALLEY.
 1819. — DEXTER, FRANKLIN.
 1820. — LYMAN, THEODORE, JUN.
 1821. — LORING, CHARLES GREELY.²
 1822. — GRAY, JOHN CHIPMAN.
 1823. — CURTIS, CHARLES PELHAM.²
 1824. — BASSETT, FRANCIS.
 1825. — SPRAGUE, CHARLES.⁶
 1826. — QUINCY, JOSIAH.⁷
 1827. — MASON, WILLIAM POWELL.
 1828. — SUMNER, BRADFORD.
 1829. — AUSTIN, JAMES TRECOTHICK.
 1830. — EVERETT, ALEXANDER HILL.
 1831. — PALFREY, JOHN GORHAM.
 1832. — QUINCY, JOSIAH, JUN.
 1833. — PRESCOTT, EDWARD GOLDSBOROUGH.
 1834. — FAY, RICHARD SULLIVAN.
 1835. — HILLARD, GEORGE STILLMAN.
 1836. — KINSMAN, HENRY WILLIS.
 1837. — CHAPMAN, JONATHAN.
 1838. — WINSLOW, HUBBARD. "The Means of the Perpetuity and Prosperity of our Republic."
 1839. — AUSTIN, IVERS JAMES.
 1840. — POWER, THOMAS.
 1841. — CURTIS, GEORGE TICKNOR.⁸ "The True Uses of American Revolutionary History."⁸
 1842. — MANN, HORACE.⁹

⁶ Six editions up to 1831. Reprinted also in his *Life and Letters*.

⁷ Reprinted in his *Municipal History of Boston*. See 1798.

⁸ Delivered another oration in 1862.

⁹ There are five editions; only one by the City.

1843. — ADAMS, CHARLES FRANCIS.
1844. — CHANDLER, PELEG WHITMAN. "The Morals of Freedom."
1845. — SUMNER, CHARLES.¹⁰ "The True Grandeur of Nations."
1846. — WEBSTER, FLETCHER.
1847. — CARY, THOMAS GREAVES.
1848. — GILES, JOEL. "Practical Liberty."
1849. — GREENOUGH, WILLIAM WHITWELL. "The Conquering Republic."
1850. — WHIPPLE, EDWIN PERCY.¹¹ "Washington and the Principles of the Revolution."
1851. — RUSSELL, CHARLES THEODORE.
1852. — KING, THOMAS STARR.¹² "The Organization of Liberty on the Western Continent." ¹²
1853. — BIGELOW, TIMOTHY.¹³
1854. — STONE, ANDREW LEETE.²
1855. — MINER, ALONZO AMES.
1856. — PARKER, EDWARD GRIFFIN. "The Lesson of '76 to the Men of '56."
1857. — ALGER, WILLIAM ROUNSEVILLE.¹⁴ "The Genius and Posture of America."
1858. — HOLMES, JOHN SOMERS.²
1859. — SUMNER, GEORGE.¹⁵
1860. — EVERETT, EDWARD.
1861. — PARSONS, THEOPHILUS.
1862. — CURTIS, GEORGE TICKNOR.⁸
1863. — HOLMES, OLIVER WENDELL.¹⁶
1864. — RUSSELL, THOMAS.

¹⁰ Passed through three editions in Boston and one in London, and was answered in a pamphlet, *Remarks upon an Oration delivered by Charles Sumner . . . July 4th, 1845. By a Citizen of Boston.* See *Memoir and Letters of Charles Sumner*, by Edward L. Pierce, vol. ii. 337-384.

¹¹ There is a second edition. (Boston: Ticknor, Reed & Fields. 1850. 49 pp. 12.)

¹² First published by the City in 1892.

¹³ This and a number of the succeeding orations, up to 1861, contain the speeches, toasts, &c., of the City dinner usually given in Faneuil Hall on the Fourth of July.

- 1865.—MANNING, JACOB MERRILL. "Peace under Liberty."
- 1866.—LOTHROP, SAMUEL KIRKLAND.
- 1867.—HEPWORTH, GEORGE HUGHES.
- 1868.—ELIOT SAMUEL. "The Functions of a City."
- 1869.—MORTON, ELLIS WESLEY.
- 1870.—EVERETT, WILLIAM.
- 1871.—SARGENT, HORACE BINNEY.
- 1872.—ADAMS, CHARLES FRANCIS, JUN.
- 1873.—WARE, JOHN FOTHERGILL WATERHOUSE.
- 1874.—FROTHINGHAM, RICHARD.
- 1875.—CLARKE, JAMES FREEMAN.
- 1876.—WINTHROP, ROBERT CHARLES.¹⁷
- 1877.—WARREN, WILLIAM WIRT.
- 1878.—HEALY, JOSEPH.
- 1879.—LODGE, HENRY CABOT.
- 1880.—SMITH, ROBERT DICKSON.¹⁸
- 1881.—WARREN, GEORGE WASHINGTON. "Our Republic—Liberty and Equality Founded on Law."
- 1882.—LONG, JOHN DAVIS.
- 1883.—CARPENTER, HENRY BERNARD. "American Character and Influence."
- 1884.—SHEPARD, HARVEY NEWTON.
- 1885.—GARGAN, THOMAS JOHN.

¹⁴ Probably four editions were printed in 1857. (Boston: Office Boston Daily Bee. 60 pp.) Not until November 22, 1864, was Mr. Alger asked by the City to furnish a copy for publication. He granted the request, and the first official edition (J. E. Farwell & Co., 1864, 53 pp.) was then issued. It lacks the interesting preface and appendix of the early editions.

¹⁵ There is another edition. (Boston: Ticknor & Fields, 1859, 69 pp.) A third (Boston: Rockwell & Churchill, 1882. 46 pp.) omits the dinner at Faneuil Hall, the correspondence and events of the celebration.

¹⁶ There is a preliminary edition of twelve copies. (J. E. Farwell & Co., 1863. (7), 71 pp.) It is "the first draft of the author's address, turned into larger, legible type, for the sole purpose of rendering easier its public delivery." It was done by "the liberality of the City Authorities," and is, typographically, the handsomest of these orations. This resulted in the large-paper 75-page edition, printed from the same type as the 71-page edition, but modified by the author. It is printed "by order of the Common Council." The regular edition is in 60 pp., octavo size.

1886. — WILLIAMS, GEORGE FREDERICK.
 1887. — FITZGERALD, JOHN EDWARD.
 1888. — DILLAWAY, WILLIAM EDWARD LOVELL.
 1889. — SWIFT, JOHN LINDSAY.¹⁹ "The American Citizen."
 1890. — PILLSBURY, ALBERT ENOCH. "Public Spirit."
 1891. — QUINCY, JOSIAH.²⁰ "The Coming Peace."
 1892. — MURPHY, JOHN ROBERT.
 1893. — PUTNAM, HENRY WARE. "The Mission of Our People."
 1894. — O'NEIL, JOSEPH HENRY.
 1895. — BERLE, ADOLPH AUGUSTUS. "The Constitution and the Citizen."
 1896. — FITZGERALD, JOHN FRANCIS.
 1897. — HALE, EDWARD EVERETT.
 1898. — O'CALLAGHAN, REV. D.

¹⁷ There is a large paper edition of fifty copies printed from this type, and also an edition from the press of John Wilson & Son, 1876. 55 pp. 8°.

¹⁸ On Samuel Adams, a statue of whom, by Miss Anne Whitney, had just been completed for the City. A photograph of the statue is added.

¹⁹ Contains a bibliography of Boston Fourth of July orations, from 1783 to 1889, inclusive, compiled by Lindsay Swift, of the Boston Public Library.

²⁰ Reprinted by the American Peace Society.



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